speech acquired only by the most silent and suffering. I spoke without witnesses, or rather indifferent to the presence *of* witnesses, so as not to suffer from silence, I spoke of various things that did not concern me in a style that gave the impression that they did. Then, too, I learnt the art of showing myself cheerful, objective, inquisitive in the presence of all that is healthy and evil—is this, in an invalid, as it seems to me, his [cc] good taste " ? Nevertheless, a more subtle eye and sympathy will not miss what perhaps gives a charm to these writings—the fact that here speaks one who has^suffered and abstained in such a way as if he had never suffered or abstained. Here equipoise, composure, even gratitude towards life *shall* be maintained, here rules a stern, proud, ever vigilant, ever susceptible will, which has undertaken the task of defending life against pain and snapping off all conclusions that are wont to grow like poisonous fungi from pain, disappointment, satiety, isolation and other morasses. Perhaps this gives our pessimists a hint to self-examination ? For it was then that I hit upon the aphorism, " a sufferer has as yet no right to pessimism/' and that I engaged in a tedious, patient campaign against the unscientific first principles of all romantic pessimism, which seeks to magnify and Interpret individual, personal experiences into " general judgments," universal condemnations—it was then, in short, that I sighted a new world. Optimism for the sake of restitution, in order at some time to have the right to become a pessimist—do you understand that ? Just as a physician transfers his patient to totally strange surroundings, in order to displace